

FOLLOW JESUS 跟隨耶穌

Mark 馬可福音 8:27 – 38

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Today, we kick off our annual vision series. This one is special because it's the final one for FOLLOW 25. Follow 25 is our five-year strategic plan to see the majority of us grow in confidence in God.

今天，我們啟動我們的年度遠象系列。這次很特別，因為這是「跟隨 25」的最後一次。「跟隨 25」是我們的五年戰略計劃，旨在看到我們大多數人對上帝的信心增長。

Over these past five years, we have learned quite a lot. In this Vision series, we are going to build on that work by digging a little deeper into how we follow Jesus at St. Paul's in this season as we live our purpose of *Treasuring Jesus together for the joy of all people*.

這五年來，我們學到了很多。在這個遠象系列中，我們將在此基礎上更深入地探討我們在這個季節如何在聖保羅堂追隨耶穌，共同實踐我們的宗旨，為所有人的喜樂去一起珍愛耶穌。

As we plan to take our collective next step this year to see lives flourishing in Jesus in our city, the key is for each of us to take our next steps.

當我們計劃今年共同邁出下一步，看到我們活在這城市裡的生命在耶穌裡蓬勃發展時，關鍵是我們每個人都個別邁出下一步。

The thrust of what I'm calling us to during this term is to practice the rhythms of grace intentionally...spiritual disciplines...godly habits. This is a need for us all. None of us have got it right, and some are stuck in a rut and happy to be there. My call will be to intentionally follow Jesus and work at being transformed.

我這學期呼籲大家刻意練習恩典的節奏.....屬靈的門徒訓練.....敬虔的習慣。這是我們大家都需要的。我們中沒有人完全做對了，有些人陷入困境並樂於如此。我的號召是刻意追隨耶穌並努力去被改變。

I invite you to take your next step with me, in the embrace of our Saviour who knows us and is gentle, humble and tender towards us, as we are made more in his image this year.

我邀請您和我一起踏出下一步，在我們的救主的懷抱中，他了解我們，對我們柔和、謙卑、溫柔，正當我們在今年更符合他的形象被改造。

Today, we are simply going to start at the beginning of Christian discipleship...follow Jesus. Three steps in our journey today: WHO IS JESUS, FOLLOW JESUS, THE GOAL OF FOLLOWING JESUS, HOW TO FOLLOW JESUS.

今天，我們將從作為基督徒的門徒訓練....跟隨耶穌....的開啟作開始。我們今天的旅程分為三個步驟：耶穌是誰、跟隨耶穌、跟隨耶穌的目標、如何跟隨耶穌。

WHO IS JESUS 耶穌是誰?

“Who do you say I am?” is the question Jesus asked his closest followers in Mark 8. Just before that question, he also asked them, “Who do others say I am?”

「你們說我是誰？」是耶穌在《馬可福音》第 8 章問他最親密的追隨者的問題。就在那個問題之前，他還問他們：「人們說我是誰？」

Jesus of Nazareth is undoubtedly the most popular, the most recognisable, the most quoted, the most admired, and the most controversial figure in all of history and human society.

拿撒勒的耶穌無疑是整個歷史和人類社會中最受歡迎、最知名、被引用最多、最受尊敬和最具爭議的人物。

No other person has been more scrutinised and studied – EVER! Entire philosophies and religions have been founded on his teachings. More books have been written about him than any other person who ever lived.

從來沒有其他人受到過如此嚴格的審查和研究！整個哲學和宗教都是建立在他的教義之上的。關於他的書比歷史上任何一個人的書都多。

Every day, his name is spoken more than any other name, from affectionate admiration to absent-minded curses or denouncements.

每天他的名字比任何其他名字更多次被提及，從深情的欽佩到不經思想的咒罵或斥責。

The large figures of history have had to acknowledge him. No message has been more used and exploited than Jesus Christ's.

歷史上的偉人都不得不承認他。沒有任何信息比耶穌基督的信息更多地被使用和利用。

Politicians grab one of his quotable quotes to prop up their political platform. Every religion in the world, Christian or not, has to factor in some appraisal of Jesus himself.

政客抓住他的名言來支撐他們的政治綱領。世界上的每一種宗教，無論是基督教與否，都必須對耶穌自己進行某種評價。

It might be to honour him as one of God's prophets or as an enlightened man, or to reject him as a fraud, or to hail him as the King of all Kings and Saviour of the world.

人們可能尊崇祂為上帝的先知之一，或是一位開明的人，或排斥祂為騙子，或稱讚祂是萬王之王、世界的救世主。

No person is more misunderstood, marginalised and commercialised than Jesus. He's been fictionalised by *The Last Temptation of Christ*, humanised by *The Passion of the Christ*, and satirised by *The Simpsons* and *South Park*.

沒有人比耶穌更被誤解、邊緣化或商業化。他被《基督最後的誘惑》虛構，被《耶穌受難記》人性化，而《辛普森家庭》和《南方公園》則對他進行了諷刺。

He's viewed as a stern taskmaster or as a moral jellyfish willing to hand out forgiveness and turn a blind eye to anyone who prays a shallow prayer of confession only to live lives devoid of his presence.

人們視他為一位嚴厲的監督員或道德上的水母，願意寬恕那些只進行膚淺的懺悔祈禱而過著沒有他存在的生活的人，對他們睜一隻眼閉一隻眼。

Get Jesus wrong, and we get what it means to be Christian wrong. Mark longs for us to get an accurate picture of who Jesus is and what he came to do.

如果我們誤解了耶穌，我們就會誤解作為基督徒的意義。馬可渴望我們能準確地了解耶穌是誰以及祂來做什麼。

Mark 8 is the pivotal chapter of the Gospel. Jesus' early followers begin to see the true identity of Jesus. In v29, Peter answers the big question of the identity of Jesus. Jesus is THE CHRIST - a word that literally means 'anointed one.'

《馬可福音》第 8 章是福音的關鍵章節。耶穌的早期追隨者開始了解耶穌的真實身分。在第 29 節中，彼得回答了耶穌身分這個大問題。耶穌是「基督」— 這個字的字面意思是「受膏者」。

THE ANOINTED ONE. The Messiah. The King to end all kings. Jesus accepts the title. Then, the next thing that comes out of Jesus' mouth is shocking. Verses 31-32:

「受膏者」。彌賽亞(救世主)。終結所有王朝的國王。耶穌接受了這個稱號。然後，耶穌接下來說出令人震驚的話。第 31-32 節：

He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. 32 He spoke plainly about this, and Peter took him aside and began to rebuke him. (Mark 8:31-32)

從此，他教導他們說：「人子必須受許多的苦，被長老、祭司長和文士棄絕，並且被殺，三天後復活。」 32 耶穌明白地說了這話，彼得就拉著他，責備他。(可 8:31-32)

He says he ***must suffer***. Jesus takes up for himself the title 'Son of Man' from Daniel 7:13-14 in the Old Testament. The *son of man* is a divine messiah figure who comes with the angels to put everything right in a world gone horribly wrong.

他說他**必須受苦**。耶穌自稱是「人子」，取自《舊約》的《但以理書》7:13-14。人子是神聖的救世主，祂與天使一起降臨到這個大錯特錯的世界中把一切都糾正過來。。

How could the promised Messiah defeat evil, suffering and injustice by suffering and dying? A suffering Messiah makes no sense.

預言中的救世主如何能透過受苦和死亡來戰勝邪惡、苦難和不公？一個受難的救世主是難以被理解的。

Jesus is explicit. He is planning to die, not merely predicting that it will happen. It is one thing for Jesus to say he will fight and will be defeated; it is another thing to say this is the reason he came was to die.

耶穌說得很清楚明確。他正在計劃去死，而不僅僅是預測死亡將會發生。耶穌說他將要戰鬥並會被擊敗是一回事；但如果說他來這裡的原因是為了死，那就另當別論了。

Jesus is the Messiah, but he came not to live and reign but to die and reign...not to take power but to lose it...not to subjugate but to serve. The word MUST control the whole sentence in such a way that everything in this list is a necessity.

耶穌是救世主，但祂來不是為了活著和統治，而是為了死和掌權...不是要奪取權力而是為了失去權力...不是征服而是服侍。「必須」這個詞控制整個句子，使得此列表中的所有內容都是必需的。

Jesus MUST suffer, MUST be rejected, MUST be killed, MUST be resurrected. All of this MUST happen for humanity to be forgiven for crimes against God and saved from God's judgement and for evil to be defeated and the world renewed.

耶穌**必須**受苦，**必須**被拒絕，**必須**被殺，**必須**復活。所有這一切都**必須**發生，人類才能得到對上帝的罪行的寬恕並免受上帝的審判，使邪惡被擊敗並且世界得到更新。

Peter condemns Jesus in the strongest possible terms. It makes no sense to him, but it does make sense. Jesus' death makes sense on a legal level. If you break my phone, one of two things can happen.

彼得用最強烈的言辭責備耶穌。對他來說無法理解，但確實有道理。耶穌的死在法律層面上是合情理的。如果你弄壞了我的手機，可能會發生以下兩種情況之一。

Either you pay for it, or I say, "I forgive you, don't worry about it." In the first case, you pay the debt; in the second case, I pay the debt. The value of the phone doesn't just disappear.

要麼你付出賠償，要麼我說，「我原諒你，別擔心。」第一種情況，你償還欠債；第二種情況，我作出償還。手機的價值不會就此消失。

If I choose to forgive you, then I pay for the debt. I either have to pay for a new one, or I have to pay for it by going back to paper and pen or pigeons. I would absorb the debt in some way. This works at all levels of life. If someone robs us of an opportunity, happiness, reputation, or something else, it creates a sense of debt.

如果我選擇原諒你，那麼就是我補償虧欠。我要麼花錢買一個新的，要么不得不回到用紙和筆或鴿子應付所需。我要以某種方式抵銷虧欠。這在生命的各個層面都有一樣。如果有人剝奪了我們的機會、幸福、名譽或其他東西，會使我們感得被虧欠。

There are only two choices at that moment: either you make them pay by ruining their happiness and reputation, or you pay by forgiving them. True forgiveness always requires suffering.

那一刻你只有兩個選擇：要麼以毀掉他們的幸福和名譽來讓他們付出代價，要麼原諒他們來作抵銷。真正的寬恕總是需要承受痛苦。

It should come as no surprise then that God would say, "*The only way I can forgive the sins of the human race is to suffer - either humanity will have to pay the debt for its sin in rejecting me, its creator God, or I will*". The only way God can pardon us and not judge us is to go to the cross and absorb it himself.

因此，上帝會說：「我能夠寬恕人類的罪的唯一方法就是受苦 - 要麼人類必須為拒絕我這個創造他們的上帝而付出代價，要麼我來付出代價」也就不足為奇了。上帝能夠寬恕我們，而不是審判我們的唯一方法，就是親自上十字架去承受一切。

Jesus MUST suffer. Jesus is God and King, and he chooses to die to pay the debt we owe him. That makes him mighty and merciful.

耶穌**必須**受苦。耶穌是神，是君王，選擇用死來償還我們欠祂的債。這是祂的偉大和仁慈。

From the moment his public ministry commenced, Jesus called people to repent, turn around from rejecting him, and find forgiveness and new life in him. He's not after curious onlookers or even converts. He calls disciples fully committed followers. He calls all of humanity onto the same path.

從耶穌開始公開傳道的那一刻起，他就呼籲人們悔改，不要再拒絕他，在他身上尋求寬恕和新生命。祂要的並不是好奇的旁觀者，甚至不是歸信祂的。祂稱門徒為全心全意的追隨者。祂呼籲全人類走上同一條道路。

FOLLOW JESUS 跟隨耶穌

Discipleship was common in the Greek and Roman empires. The word DISCIPLE literally means 'student' or 'learner'. In the Jewish context, a disciple would take the posture of sitting and learning from their teacher and follow them in their daily duties.

在希臘和羅馬帝國，門徒訓練十分常見。「門徒」這個字的字面意思是「學生」或「學習者」。在猶太人的背景下，門徒會採取坐下來向老師學習並跟隨他們完成日常工作的姿勢。

There was a saying that a disciple should become dusty with the dust of their Rabbi. To follow them so closely in all of life that they would be covered in the dust stirred up from the feet of their teacher.

有句諺語說，門徒應該沾滿拉比的塵土。一生緊緊跟隨他們，以至於他們將被老師腳下揚起的塵土所覆蓋。

The word CHRIST-IAN means followers of Christ. It speaks of a lifelong journey of following Jesus and of one hundred per cent dedication to him. See how Jesus describes that journey in verse 34:

「基督－徒」這個詞的意思是基督的追隨者。講述了一生追隨耶穌的旅程，以及對祂百分之百的獻身。看看耶穌在第 34 節如何描述這趟旅程：

“Whoever wants to be my disciple must deny themselves and take up their cross and follow me. 35 For whoever wants to save their life will lose it, but whoever loses their life for me and the gospel will save it. 36 What good is it for someone to gain the whole world yet forfeit their soul? 37 Or what can anyone give in exchange for their soul?”

「若有人要跟從我，就當捨己，背起自己的十字架來跟從我。35 因為凡要救自己生命的，必喪失生命；凡為我和福音喪失生命的，必救自己的生命。36 人就是賺得全世界，賠上自己的生命，有甚麼益處呢？37 人還能拿甚麼換生命呢？」

Jesus MUST die, and the followers of Jesus MUST die, too. What does that mean? The word that is translated as “life” in v35 is a word that means your identity, your personality, and your selfhood.

耶穌**必須**死，耶穌的跟隨者也**必須**捨命。這意味著什麼？第 35 節翻譯為「生命」的字是指你的身分、你的個性和你的自我。

He says in v36: *What good is it for someone to gain the whole world, yet forfeit their soul (or their very self)?*

他在第 36 節說：人就是賺得全世界，賠上自己的生命(或他們自己)，有甚麼益處呢？

Every culture points to certain things and says if you gain those things, acquire them or achieve them, then you will know you are really valuable.

每種文化都會指向某些事物，並說如果你賺得這些東西、得到它們或實現它們，那麼你就會知道自己真的很有價值。

Every culture ultimately says the same thing: your identity is performance-based, achievement-based. If you perform well enough, you will find the love and approval you desperately need to feel secure and valuable.

每一個文化最終都表達了同樣的事情：你的身分是基於表現、基於成就。如果你表現得夠好，你就會獲得你迫切需要的愛和認可，從而感到安全和有價值。

Jesus says that if you gain the whole world, it won't be enough. It's never going to be enough to make sure you know who you are because you were made for God.

耶穌說，即使你賺得全世界，還是不夠。要確保你知道你是誰得到這些也永遠是不夠的，因為你是為上帝而造的。

Jesus did not come to recruit followers from one performance-based identity into another one centred on him.

耶穌來不是為了招募從一個以個人表現為基礎的身份轉變為用同樣的基礎作身份但以他為中心的追隨者。

He wants us to lose the OLD performance-built identity and base our sense of worth, value, and self on him and his performance for us.

他希望我們擺脫舊有的透過表現建立起來的身份，將我們的價值觀、價值和自我意識建立在他和他為我們的作為之上。

Notice v35: ***For whoever wants to save their life will lose it, but whoever loses their life for me and the gospel will save it.***

注意第 35 節：因為凡要救自己生命的，必喪失生命；凡為我和福音喪失生命的，必救自己的生命。

The foundation of following Jesus is the good news of Jesus Christ. The gospel. The gospel is something God has done for us in Jesus. It is God's grace to us from beginning to end.

跟隨耶穌的基礎是耶穌基督的好消息。福音。福音是上帝透過耶穌為我們所做的事。這是上帝自始至終對我們的恩典。

We believe and receive and live as followers of Jesus in the light of the gospel. We must see Jesus Christ as the King dying for us. If he were simply a king on a throne, we'd obey him because we have to obey him. That is a performance-based religion.

我們在福音的光照下作為耶穌的追隨者去信、接收並生活。我們必須看到耶穌基督是為我們而死的君王。如果他只是一個坐在王位上的國王，我們就會因為我們必須服從他而跟隨他。那是一種以表演為基礎的宗教信仰。

The Christian follows Jesus because they have received complete acceptance from him, not because they are hoping to achieve it.

基督徒追隨耶穌是因為他們已經得到了他完全的認可，而不是因為他們希望獲得接納。

He is THE KING who went to the cross for us; therefore, we can submit to him out of love and trust. Instead of negotiation, we say, "Lord, whatever you ask, I will do; whatever you send, I will accept."

祂是為了我們而被釘在十字架上的「君王」；因此，我們可以出於愛和信任而服從祂。我們不會去談判，而是說：「主啊，無論你要求什麼，我都會滿足；無論你給與什麼，我都會接受。」

THE GOAL OF FOLLOWING JESUS 跟隨耶穌的目標

If we are going to follow Jesus according to his purpose for us, then we need to know what the goal, end, or purpose that he has for us.

如果我們要按照耶穌為我們設定的計劃去追隨他，那麼我們就需要知道他為我們設定的目標、目的或宗旨是什麼。

Have a look at v.38: "*If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels.*"

看看第 38 節：「凡在這淫亂罪惡的世代，把我和我的道當作可恥的，人子在他父的榮耀裏與聖天使一同來臨的時候，也要把那人當作可恥的。」

That verse gives us the goal of Jesus' entire mission. It is not first and foremost, about sinners being saved; its sinners being saved for God's glory. Jesus came into the world to reveal the glorious character of God to a world intoxicated with its own glory and passion to gain the whole world.

這節經文告訴了我們耶穌整個使命的目標。首先並不是關於罪人的得救；罪人得救是為了上帝的榮耀。耶穌來到世上，去向一個沉醉於自己的榮耀、熱衷於贏得全世界的這個世界，揭示上帝榮耀的品格。

The late English theologian, author and pastor John Stott, in his final book on wholeheartedly following Jesus, wrote that in his early years as a Christian, the question of God's purpose for him captivated him and a few friends.

已故英國神學家、作家兼牧師約翰斯托得在他最後一本關於全心全意追隨耶穌的書中寫道，在他作為基督徒的早年，上帝對他的旨意這個問題深深地吸引著他和一些朋友。

At the end of his life, he finally settled on the answer. The goal of salvation in Jesus Christ, God's purpose for his people, is for them to become like Jesus for God's glory.

在他生命的盡頭，他終於找到了答案。耶穌基督救贖的目標，上帝對祂的子民的旨意，是要他們為了彰顯上帝的榮耀變得像耶穌一樣。

Romans 8:28-29, *in all things God works for the good of those who love him, who have been called according to his purpose. For those God foreknew he also predestined to be conformed to the image of his Son...*

《羅馬書》8:28-29，萬事都互相效力，叫愛上帝的人得益處，就是按他旨意被召的人。
29 因為他所預知的人，他也預定他們效法他兒子的榜樣...

2 Corinthians 3:18, *And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.*

《哥林多後書》3:18，既然我們眾人以揭去面紗的臉得以看見主的榮光，好像從鏡子裏返照，就變成了與主有同樣的形像，榮上加榮，如同從主的靈變成的。

1 John 3:2-3, *now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is. All who have this hope in him purify themselves, just as he is pure.*

《約翰一書》3:2-3，我們現在是上帝的兒女，將來如何還未顯明。我們所知道的是：基督顯現的時候，我們會像他，因為我們將見到他的本相。凡對他有這指望的，就潔淨自己，像他是潔淨的一樣。

If being changed and transformed into the image of Jesus is the purpose for which the Christian has been saved, then it is no wonder he calls us to cooperate with him.

如果改變並轉變成為耶穌的形像是基督徒得救的目的，那麼他呼籲我們與他合作也就不足為奇了。

To be Christian is to become like Jesus. Like Jesus in his complete surrender to the Father. Like Jesus in his life of service. Like Jesus in his love. Like Jesus in his patient endurance. Like Jesus in his mission to the world.

作為基督徒就是要變得像耶穌。就像耶穌一樣完全臣服於天父。像耶穌一樣一生服務。像耶穌一樣去愛。像耶穌一樣耐心忍耐。像耶穌一樣向世界履行祂的使命。

All too few who identify as Christian are taking the path of personal transformation into the image of Jesus in our modern world; instead, they are just content with a superficiality to discipleship.

在我們現代世界中，很少有自認為是基督徒的人選擇走上個人轉變成耶穌的形象的道路；相反，他們只是滿足於表面膚淺地作為門徒。

Too many have the view that the Christian faith is about sin management rather than being brought into a living relationship with our creator, who plans to renew all things, including us. That is his goal for you now.

太多人認為基督教信仰是關於罪惡的管理，而不是與我們的創造者，計劃更新萬物，包括我們自己的造物主，建立活生生的關係。這就是他現在為你設定的目標。

HOW TO FOLLOW JESUS 如何跟隨耶穌

How do we follow Jesus as he seeks to bring about that change in our lives? We have to relearn a few things. Over the decades, Christians in the Western church have been sucked into the culture of instant gratification.

當耶穌努力改變我們的生命時，我們該如何跟隨祂？我們必須重新學習一些東西。幾十年來，西方教會的基督徒已深陷即時滿足的文化。

Our lives are so busy that the Christian, or spiritual, part of life has been set out to the margins of Sundays or community groups. Following Jesus is one activity in many activities in a given week. For instance, our prayer life is like having a love life, a work life, or a social life rather than a life of prayer.

我們的生活如此忙碌，以至於我們生命的基督徒部分或屬靈部分被安排到了在周日或社群小組的邊緣。跟隨耶穌是一週內眾多活動中的一項活動。例如，我們的祈禱生活就像是愛情生活、工作生活或社交生活，而不是活出禱告的生命。

Superficiality is the curse of our age. The doctrine of instant gratification is a primary spiritual problem. The desperate need for our families, friends, church, and society is not for more and more intelligent, hard-working, gifted people but for deep people. People who know God and themselves deeply.

膚淺是我們這個時代的禍害。即時滿足的教義是一個主要的屬靈問題。我們的家人、朋友、教會和社會迫切需要的不是越來越多聰明、勤奮、有天賦的人，而是有深度的人。深深了解認識上帝和自己的人。

Learning new behaviours and rhythms of grace is crucial to disrupting old habits and behaviours that block change. Three dynamics work together to bring about personal transformation.

學習新的行為和恩典的節奏對於打破阻礙改變的舊習慣和行為至關重要。三種動力共同運作，實現個人轉變。

Personal transformation happens best as an inside-out process of obedience to God in his word. Personal transformation happens best in the context of a loving community of truth and grace. Personal transformation occurs in the context of a reflective life.

個人轉變的最佳過程方式是以從內而外地遵從上帝話語。個人轉變最佳發生在充滿真理和恩典的充滿愛的社群環境中。個人轉變發生在反思生命的背景下。

Personal transformation happens as we intentionally slow down to commune with God in the Bible, pray and understand ourselves, and obey his call to take our next step towards transformation. With that reflective, intentional life, we need the fellowship of the Christian community who speak the truth to us about what they see in us with grace and mercy.

當我們有意地放慢腳步，透過聖經與上帝交流，祈禱並了解自己，並聽從祂的呼召，邁出轉變的下一步時，個人的轉變就會發生。透過這種反思和有目的的生活，我們需要基督徒社群的團契，他們會以恩典和憐憫的態度向我們真誠地講述他們在我們身上看到的。

Transformation does not come from merely learning new information or developing some extra skills. Transformation is a work of the Holy Spirit as we intentionally keep in step with the me.

轉變不僅僅來自於學習新的資訊或培養一些額外的技能。當我們刻意與自我保持步調一致時，轉變是聖靈的工作。

There is no transformation without a corporate, disciplined, slow, thoughtful life. What we are going to be exploring in the coming weeks are rhythms of grace, God's gifts to us, and his means of gracious transformation in our lives.

如果沒有集體的、有紀律的、緩慢的、深思熟慮的生命，就不會有轉變。在接下來的幾周里，我們將要探索的是恩典的節奏，上帝給我們的禮物，以及祂為我們的生命帶來恩典的轉變的方式。

We are exploring rhythms of worship, devotions, rest, friendship, generosity, service and mission. They are rhythms that get us looking up, in and out.

我們會探索崇拜、靈修、休息、友誼、慷慨、服務和使命的節奏。它們是讓我們向上、向內、向外看的節奏。

These rhythms carve out a pathway for God to do his work of transformation. God uniquely designs these rhythms to help us receive his grace by putting us in a place before God where he can transform us.

這些節奏為上帝進行改變工作開闢了一條道路。上帝以獨特的方式設計了這些節奏，將我們放在上帝面前，讓祂去夠改變我們，從而幫助我們獲得祂的恩典。

The path doesn't produce the change we need; it puts us in the place where the change occurs. But we need to get on the path of following Jesus in all of life.

這條路並不會產生我們所需要的改變；它把我們放在發生轉變的地方。但我們需要在一生中走上追隨耶穌的道路。

The starting line for authentic deep change in our lives is where we are now, not where we want to be. The call throughout this series is for all of us to take our next step to get covered in the merciful dust of Jesus as we follow him in 2025.

我們生命中真正深刻改變的起點是我們現在所處的位置，而不是我們想要去到的位置。貫穿本系列的呼召是讓我們所有人踏出下一步，在 2025 年追隨耶穌的腳步，被耶穌仁慈憐憫的塵土所覆蓋。